PART THREE

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## POPE PLAYED POKER

WHEN LEO WAS A CARDINAL HE TRIED THE FASCINATING GAME.

Storm Bound in an Old Cloister, the Dullness of a Rainy Day Led to a Search for Pastime.

WAS WINNER IN SIX GAMES

MASTERED INTRICACIES AT ONCE AND TOOK LEAD IN PLAYING.

Gave Winnings to the Poor, and Never Played Again for Fear of Becoming Too Deeply Interested.

Correspondence of the Indianapolis Journal.

ROME, April 1.—The story, "The First and Only Time when Pope Leo Played Poker," was told by Cardinal Parocchi, the papal vice chancellor, to an American gentleman, a prelate, now visiting in Rome. Cardinal Parocchi is at the head of Pope Leo's chancery, from which emanate all public acts of the holy father, and is directly concerned with the Vatican's relations to foreign states, it being his duty to authenticate the Pope's every public act and all documents issued under the authority of the church.

"You know," said his eminence, "that the Pope is an ardent chess player. The royal game is the holy father's chief amusement nowadays, and his regular partner, Pater Giulio, a Dominican monk of great wisdom and sunny temperment, who holds the position of master of chess in the palace, told me only the other day that old age does not interfere in the least with his holiness's cleverness as a player; on the contrary, though Pope and monk have now been playing against each other for twenty-three years, it is still undecided which of the two is the other's superior at chess.

"But as I was going to say," continued the cardinal, "Pope Leo has real sporting blood in him. Up to his fortieth year he was a great hunter, and to this day there is not a game mentioned in the magazines or newspapers that he does not take an interest in. Of course, his dignity would not allow him to engage in amusements outside his own apartments now, but in the days of his cardinalship etiquette was less burdensome and the then Count Pecci made good use of his liberty. I once saw him play poker—and he beat us right royally, I assure you.

OLD FRIENDS.

"You know," continued the cardinal, "the Pontiff and myself have been friends for the last forty or fifty years or longer. When I was archbishop of Bologna and the Holy Father held the same dignity in Perugia, both of us being cardinals at the same time, we often met in friendly intercourse. Ah, those were the happiest days of my life, and perhaps also those of Pope Leo. Though princes of the church, we knew not the cares of state and seemingly had reached the pinacle of our ambition.

"Well, one day in September, 1874, we met at the Sanctuary of Vernia, high up in the Romagna mountains. At the time the sanctuary was celebrating the seven hundredth anniversary of its foundation, and we both longed to see the spot where St. Francis of Assisi bent his knee and acknowledged God's greatness and goodness. The history of the founder of the Franciscan friars, you must know, is intimately connected with the Monastery of Vernia, where the good saint renewed the vows of poverty he made before his bishop, when the latter demanded him to renounce his rights to his fortune, an act to which he assented and carried to such extremes as to strip himself literally of the very clothes he wore, begging the prelate to procure him some rags instead.

Both Cardinal Pecci and myself had never been in that part of the Romagna, which then had only half as many inhabitants as now. We went to the sanctuary by invitation of the abbot, who, with his monks, was well known for the hospitality extended to rich and poor alike. Indeed, they kept open house for all wayfarers, and in winter their dogs searched the mountains for unfortunates for many miles round.

CROWDS OF PIOUS PILGRIMS.

"Cardinal Pecci and myself were not the only visitors at the sanctuary during the festival. There were besides two bishops from the neighborhood, many prelates and notables from Rome and hundreds of pious pilgrims from all parts of Italy, while the Romagna send thousands of faithful to fill the church and the square where it stood. However, Cardinal Pecci and myself, being princes of the church, we were the guests of honor, and as a consequence the abbot asked us to select our own company for the time we intended to stay. Each named a few of the eminent men present, and the church ceremonies being over, we sat down to a splendid breakfast where digestion was aided by wise and merry speech and excellent music, which latter Cardinal Pecci enjoyed perhaps more than anything else, for he has loved music all his life with a fine understanding.

"After breakfast Cardinal Pecci proposed to view the art treasures of the sanctuary, and we remained for some time in the church, where his Eminence delivered an impromptu lecture on the reliefs decorating the walls, which he ascribed to the great Della Robbia, arguing interestingly and convincingly that no one but Robbia could have done them in such perfection. The natural leader of any congregation of men, he next proposed an expedition into the mountains, telling us how he enjoyed mountain climbing as a boy and while still belonging to the lower clergy. 'Ah, those days of Carpinetti,' he sighed, 'when I was young and vigorous and deemed a three or four hours' climb a mere bagatelle!'

"He wanted me to be of the party, but I declined, though twenty-eight years ago I weighed about fifty pounds less than I do now."

The cardinal interrupting himself for a breathing spell, the American prelate utilized the opportunity to inquire about Pope Leo's appearance and habits at that time of his history.

"Making of course due allowance for his old age, the cardinal looked very much like the Pope of to-day," answered his Eminence; "if anything, his bony frame was more prominent, he never had an ounce of superfluous flesh. But I think his general aspect was more severe, his countenance was not yet mellowed by the expression of love and forbearance now shining from it.

MOUNTAIN CLIMBING.

"Cardinal Pecci finally induced some of the younger prelates to accompany him up the mountains and they actually reached the highest point thereabout, the Penna Peak. Returning, the cardinal alone, though senior to the others by many years, was ready to report on the trip. The rest were so fatigued they had to withdraw for a time.

"I still remember his Eminence's enthusiastic description of the beauties of the landscape, the great panorama bordered by the snow fields of the Consuma and Prato Magno. Every word testified to his love for nature, his keen observation and innate sense of beauty, delighting in colors and grand scenery.

"'You should have seen the firs and oak trees growing half way up the mountain top, there are no finer in Italy,' he cried time and again; indeed it looks as if some of them had watched St. Francis come and go to this sanctuary.'

"We spent an enjoyable evening listening to Cardinal Pecci, who was in a reminiscent mood. His tour in the mountains had called up memories of his youthful days, when he spent every moment he could spare from his studies in God's temple, as he expressed himself.

"Next morning we found that the temperature had undergone a sudden change. It had grown cold for the season and the rain came down in torrents. There was no use of trying to get away, neither was there anything we could do save hearing mass and looking out of the window, for the monks possessed no library, and, the majority of them being uneducated men, didn't know how to make conversation. Cardinal Pecci did not like it at all; to waste a whole day in idleness without amusement or mental recreation of any sort seemed sinful to him. We were feeling uncomfortable, besides, being dressed for the summer, while a cold wind was whistling through the windows and cracks in the doors.

"Observing the plight we were in, the abbot finally ordered the fires lit in the great hall and invited us to gather about the chimney places, where immense logs burned, filling the air with the sweet fragrance of pine. Cardinal Pecci then asked the monks to show us specimens of their handicraft, and we killed some more time by admiring the botanic and stone collections some of the brothers possessed. But, luncheon over, the question, What shall we begin? presented itself anew, and Cardinal Pecci then began to get really impatient. Every little while he jumped up, went to the window and looked out. And as he sat down again he would murmur, half to himself, 'Imprisoned for good—not an inch of blue heaven!'

PROPOSING A GAME.

"At last somebody—I have forgotten who—proposed a game of cards. I looked at my friend, famed and even a little feared for his severity and strictness, but the supreme pontiff that was to be had only the kindliest of smiles for the man who attempted to banish dreaded ennui. 'Why not?' he said before anybody could protest. 'Any amusement is preferable to idleness.' At the same time he looked inquiringly at the abbot, but the reverend gentleman shook his head. It was against the regulations to keep playing cards or other games in the monastery. 'But I will ask the lay brothers,' he said, anxious to please his Eminence; 'one of them may know where such an article might be obtained.'

A few minutes later he returned with a novice, who said that a grocer named Perdutto, living lower down the mountain and reputed to be a passionate gambler, could probably oblige the distinguished party. While the young man went to see Perdutto the cardinal inquired of those present what games they knew. As it happened, the two bishops and myself had repeatedly indulged in poker, at that time something quite new—in Italy, at least. 'The American game,' cried Count Pecci, 'of which I have heard so much.' And, addressing me, he added: 'You must explain it to me. I know most other games and would like to try my hand on this!'

"I talked 'straights,' 'flushes,' 'full hands,' 'four of a kind,' and 'four straights open at both ends' for half an hour and the cardinal paid as much attention to me as if I had been explaining some great scientific problem. I didn't finish until our messenger was back, who brought the most disreputable pack of cards that it is possible to imagine 'Zounds!' cried Cardinal Pecci, whose good humor had returned, 'if it was not dire blasphemy I should imagine they had been in use since the days of St. Francis.'

PLAYERS WORE GLOVES.

"Saying this, his Eminence put on his gloves, the rest of us making haste to follow his example.

"Well, the cards were dirty, they smelled rank, but were serviceable and we got some good fun out of them. With their aid we passed a most pleasant afternoon, and when night came sat down to supper with keen appetites and bright wits. Cardinal Pecci especially was in high glee, he had won almost every game and talked about 'value of the hands,' 'jack-pots,' 'cutting' and 'fulls' like a veteran.

HOW HE PLAYED.

"How did he play?" repeated his eminence; "like he does everything—has done everything throughout his long life. I, his teacher in the poker game, became his pupil almost the moment we took up the cards. Whether he always played correctly I do not know. I never was an expert, but I do remember that, rightly or wrongly, he played with such an air of mastery that all submitted to his rulings without protest.

"His whole mind seemed to be in the game, he never uttered an unnecessary word while we were playing and his suggestions and announcements were almost like orders. When we had finished he took a waste basket from under the library table, emptied his 'pile' in it and handed it to the abbot, with the words, 'For your poor, Father Angelino.'

Cardinal Parocchi concluded as follows: "All told, the future Pope won six games, but far from attracting him, this remarkable success induced him to shun that sort of recreation ever afterwards. He played poker once and never again; he told me so himself years after our meeting at the hospitable sanctuary. 'I got too much interested,' he said, 'and there being so many useful things to do, could not afford to let the thing grow on me. The busy man will do well to abandon a sport that engrosses his mind after he is through with it.'"

F. AUGUSTUS.

## THE OLD RHUBARB JAR.

"We play ourselves queer tricks as we go through life," a middle-aged druggist remarked to another man. "My father was a druggist before me, and the very first thing I did when the establishment came into my hands was to get rid of all the old things about the place.

"It was my raw idea that everything ought to be spick-and-span, new and up to date. Now I know better; and I wish, too late, that I had some of my father's old drug-shop appurtenances. But the men I sold them to know enough to hold on to them. Now and then I loiter around to the other drug shops and visit the old relics, especially the old brass scales, with the crown of England on the little weights, and the old rhubarb jar.

"The old rhubarb jar used to stand in my father's window, at the corner of the street, and was known all over town. Men, women and children used to stop and look at it. It was truly a handsome old jar, of bright yellow glass, two feet tall and three feet in circumference. A great gilt French coat of arms, surmounted by the crown and staff, banners and fleur-de-lis, embellished the side of the jar, also the word 'Rhubarb' in big gilt letters. The date, 1820, was on the jar, and it had a silver-plated cap or lid. It would look well in my show window to-day. I wish I had it again.

"Rhubarb was a great medicine in those days. No such sign as the old rhubarb jar was needed to attract attention to it; people came after it every day and all the year round, but especially in the spring. The great rhubarb season is nearly here. Long ago, when the old jar was new, rhubarb was served up in all sorts of fashions—in powders, to be taken in jam or jelly; in rhubarb syrup, well sweetened and flavored for children, and in pills, which families, especially farmers' families, bought by the dollars' worth. Other people took rhubarb with whisky, or with wine. But patent medicines have been gradually driving rhubarb to the wall. Where I used to have a dozen calls for rhubarb preparations I now have perhaps one. The best rhubarb root comes from China or from Russia. Experts tell them apart in a curious way; the Chinese string their pieces of rhubarb on cords to dry, while the Russian rhubarb is not strung; consequently small holes are found in the Chinese roots, and not in the Russian. People used to carry pieces of rhubarb root in their pockets to nibble on now and then; a few elderly gentlemen still do so. Powdered rhubarb is now made into little oblong cakes, called rhubarb fingers, and these are still asked for by rhubarb devotees."

"Rhubarb pie will be along soon," said the listener. "It isn't so bad, once or twice a season. My sister went to a boarding school once where they had rhubarb pie every day for weeks in the spring. The girls got tired of it, and one night half a dozen of them made a raid on the rhubarb beds in the garden behind the college. They pulled it all up by the roots and threw it over the fence."

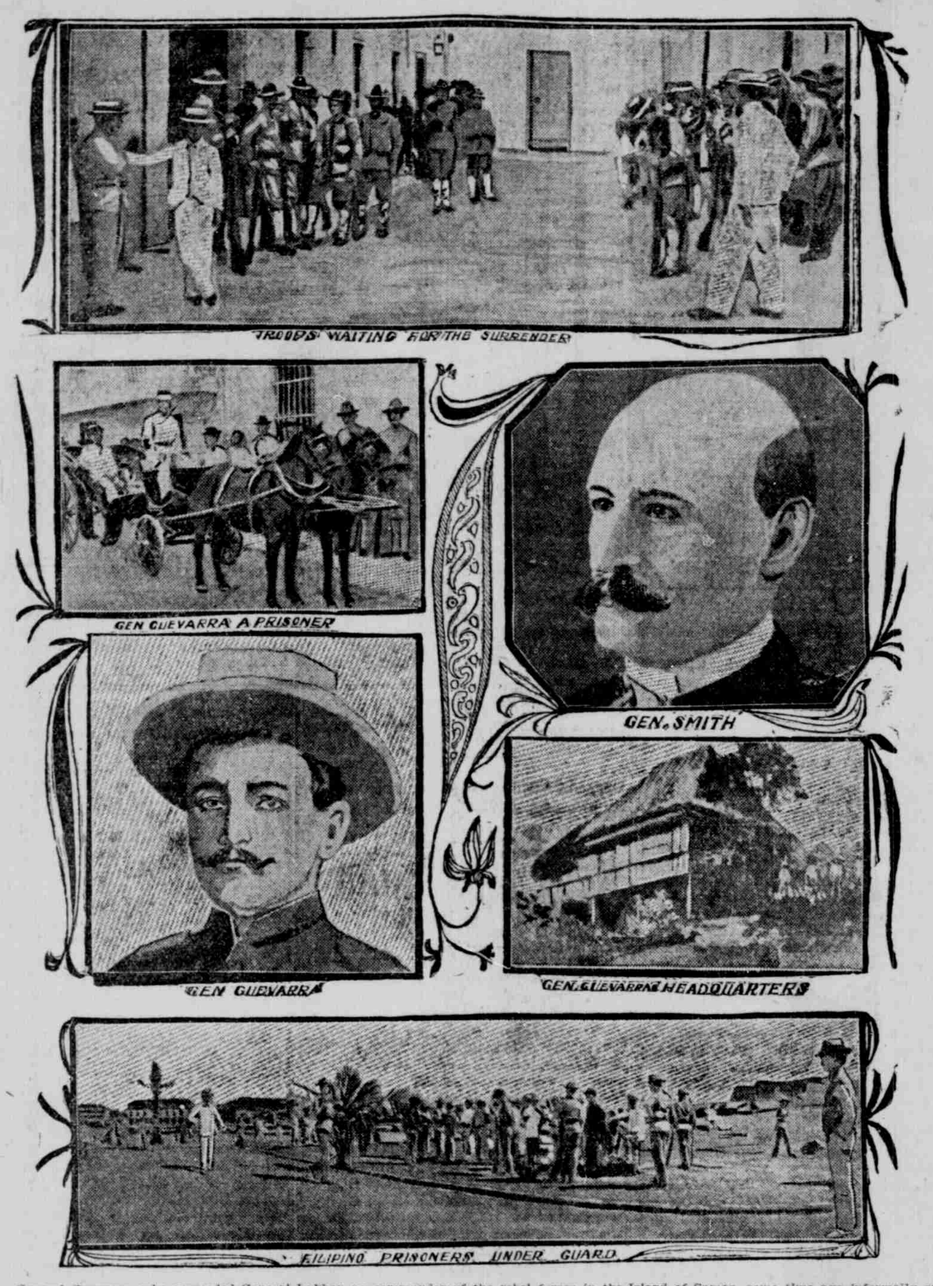
### The Bible in the Army.

Harper's Weekly.

That in our country the Bible is considered particularly fit for soldiers to study appears in the custom of giving a Bible to each West Point cadet. This custom was started by a society of ladies organized for the purpose. Every year about this time the graduating class of cadets is gathered together in the chapel, some one makes an address, and the Bibles are presented. This year the ceremony took place on March 15, and the presentation address was made by Captain A. T. Mahan. He told the cadets that the essential character of the good soldier and that of the good Christian were very closely allied; that war realizes in an extreme form the conduct of all life, and that even in peace the decisive military virtues are essentially the principal Christian virtues. He bade them remember "that whatever hope may lie in arbitration, or minimizing the recurrence of the material sufferings attending upon war, always, as Sherman said, the strong arm and the military faithfulness of the soldier underlie all the blessings of peace."

It is easy to detest war, but it is not easy to see how any country is going to get along at present without professional soldiers. As long as we have got to have them the Bible-reading sort is a good kind to have. Some pretty bad tasks are set for our soldiers just now, and it makes a great difference in what spirit they are executed. General Hughes told a Senate committee the other day that when he went into action against the Filipinos he felt as if he was fighting children, and that he never made an attack that he did not regret it. Certainly the war in the Philippines will last no longer than General Hughes and soldiers of his species can help; but, for that matter, all our soldiers seem to be pretty much of one mind in the earnestness of their desires to have fighting cease in the Philippines.

## SURRENDER OF GENERAL GUEVARRA.




General Guevarra, who succeeded General Lukban as commander of the rebel forces in the Island of Samar, some time ago informally surrendered to Gen. Jacob H. Smith by announcing that he would bring in all his guns and men on April 15, the date fixed for the formal surrender. General Chaffee will be present at the ceremony this week, and will witness the tendering of the Filipino chieftain's sword. The above pictures were made from photographs recently received from the Philippines.

## INSTITUTE FOR BLIND

SOME SIDELIGHTS THROWN ON AN INDIANAPOLIS SCHOOL.

The Students Play Baseball in the Summer and Have Snowball Fights in Winter.

PERSONNEL OF THE TEACHERS

GEORGE S. WILSON HAS BEEN SUPERINTENDENT FIVE YEARS.

Facts Concerning an Institution that the Public Knows Little About —Subject in Detail.

Persons passing the Institution for the Blind when the boys are at play in the yard are often much surprised to see them engaged in a baseball game, or, if it is winter, having a snowball fight. A visit to the Blind Institute, however, will soon convince one that there is in fact little difference between the pupils of this school and those where the scholars have the use of their eyes. There is a mistaken idea that the students attend the institute to be treated, but this is not true. The purpose of the institution is purely educational, and the aim is to give a practical education to the young blind of both sexes residing in the State. All common school branches are taught, and an extensive course in music is available to all having talent in that direction. A thorough course in several industrial trades, such as broom-making, cane chair-seating and piano tuning, is given. The girls learn sewing by hand and machine, knitting, crocheting and fancy work. The purpose of this is to make pupils useful, contented, self-supporting citizens. No one under eight or over twenty-one years of age is admitted. At present there are 160 student in the school. About half of these are boys. There are fifty-six counties represented in the institution, and about half of the pupils can see, some having the use of their eyes as well as any one but being unable to put them to the task of reading.

The grounds of the institute are exceedingly beautiful, and are frequently commented on by visitors, many of whom wonder at the reason of having such a magnificent place for people who cannot see. However, it is these very pleasant surroundings which make the lives of the students so much more enjoyable. The grounds, including St. Clair Park, which also belongs to the State, cover eight acres. A large greenhouse is kept up, with a gardener in charge for the purpose of keeping the grounds in good shape.

THE SUPERINTENDENT.

The Blind Institute is controlled by the State and is managed by a superintendent, who at present is Mr. George S. Wilson. Mr. Wilson has been at the institute for over five years, during which time he has done much toward the upbuilding of the school system so that this part of the school will compare favorably with any academy for learning any place. The entire common school course and high school course are taught, and the former does not differ at all from that in the public school, while the latter is as complete as it possibly can be for the blind.

The literary department is very adequate and the work done would reflect credit on any school. It is in charge of Mr. T. E. Kinzie, Anna G. Gravens, Frances McCray, Louise Hawley, Nannie Crampton and Jenny Welling. A phase of the work done in this institute and of which those in charge are exceedingly proud is the musical education which one may get here. This department is finely equipped, and a student may receive instruction equal to that to be had in many of the large conservatories. Those in charge of the musical department are Miss Adelaide Carman, William Shannon, Lillie J. Adam and Bertha Schellschmidt.

The industrial portion of the institute is very interesting and the work done by the boys in this department is excellent. Broom making and cane seating chairs is the principal work done, although other work of this kind is turned out. The idea is not to make money out of the department, but to instruct the pupils in this line of work. The instructors in charge of the department are Mr. Charles B. Keeler, Cara B. French and Frank Smith. A small building at the north end of the main building is the factory, and is well arranged for this kind of work. It was originally the institute proper until the present one was erected.

Another valuable feature to the institute is the physical culture department, which is under the direction of Miss May Van Wie. In the basement is an excellently equipped gymnasium, where the pupils are put through a course of exercise every day. The instruction here does not differ from that of any other gymnasium class.

Many may wonder how the blind can be taught in these various departments or how it is possible to give a blind person a common-school education or a high-school course. This is a question which can best be answered by a visit to the institute, where the progress of the students may readily be seen. The pupils read from raised letters, the system being known as the New York point. Their Sunday-school lesson is printed in this way, as is the school work of all kinds. To spell the pupils have small articles called slates, and in this are small squares, allowing a punch to go through, so when the student is given a word he punches the square according to the method and thus makes the holes, spelling the word.

UNDER A DISADVANTAGE.

It is said that nine-tenths of the knowledge that one acquires is gained by sight, so it can be seen at what a great disadvantage a blind person is. The principle on which the education of the blind is based is that all powers under the control of the will may be retained. These powers are trained by wise use and at the period of the greatest activity. Owing to the great education to which the touch is susceptible the blind are taught through this sense.

All knowledge was originally received by the touch. Now, however, the other senses have been developed. A large amount of knowledge can be secured through sight, but it is not certain while all that is acquired by touch is sure. The tongue is the most acute part of one's anatomy, while the finger tips can be trained into distinguishing objects nearly as well. It is for this reason that the blind are taught by touch. A boy now in the Blind Institute can select a green string from a number of colored strings just by the touch owing to the difference in texture.

It is exceedingly interesting to note the development of the education of the blind. Before the eighteenth century the blind were only considered unfortunate and no one thought of doing anything toward educating them. However, in the early part of the eighteenth century schools were established in Europe for the purpose of giving them a limited education. These schools were kept up by charity, but flourished nevertheless. The first school for the education of the blind was established in Europe in 1684 by Valentine Hauy. It was started at Paris and was decidedly crude. In a short time attention was called to the progress which the students were making in the school in Europe, and it was but a short time before a movement was started in the United States for the establishment of institutions of learning for the blind. However, it was a long time until this movement terminated in the founding of a school. The first school was started in Boston in 1829. Foremost among the originators of this institution was the well-known historian Prescott, who was himself blind. He was a strong factor in causing the founding of these schools in America, because, as in Europe, the blind were considered unfortunate, but Prescott proved himself to be such an adept student that an effort was made to start a school for those who were so unfortunate as to not have the use of their eyes. The historian was one of the trustees of the school that was established in 1829.

BUILT IN 1847.

The building of a blind institute was first considered in Indiana in the early part of the last century. James M. Ray visited the Blind Institute of Kentucky and saw the advisability of such a school, and when he returned a tax was secured from the Legislature to raise a fund to build such an institution for Indiana. In 1847 the present institute was built. The site was purchased for $5,000 and is now worth $400,000. Every State now has such an institution and New York and Pennsylvania have two each. Nine pupils comprised the roll when the Blind Institute first started. Before it was built the blind of Indiana were sent to the school in Louisville, Ky. The present broom factory was the original building and before it was put up a small room was rented. The Indiana institution is one of the finest in the United States.

A blind person can do most everything that one can do who has the use of his eyes and during the long winter evenings the pupils amuse themselves by various pastimes. They play cards, checkers, dominos and other games of the kind in which the touch can be used. The boys enjoy themselves in the warm weather by playing ball, and the boys that cannot see at all are able to bat as well as many of those having the use of their eyes. They do this by the sound, the hearing of one who cannot see being decidedly acute.

There are many persons who believe that the blind have no use in the world outside of sitting down and allowing some one to wait on them. However, this is an entirely wrong impression because nearly every occupation is followed by some one who has lost his eyesight. That is the purpose of this large institution to make useful citizens. The most prominent vocation among the blind is that of piano tuning. There are also merchants, lawyers, doctors, a few farmers, many musicians and a few are engaged in newspaper work.

The general characteristics of the blind are exceedingly interesting and the wrong idea so many persons have concerning them is worthy of note. As a rule they are like other people, although their affliction would cause them to be different to a certain degree. They are necessarily more narrow in scope and physically weaker than the ordinary individual, owing to the fact that they cannot get the exercise which anyone else is able to get. An idea common among people not acquainted with blind persons is that they are happier than the ordinary run of people. This is not true, although they are not any more unhappy. It is a matter of fact, however, that those who have never had the use of their eyes are much happier than the ones who become blind later in life. This is accounted for by the reason that the former do not realize their situation while the latter know what a serious loss they have experienced.

MUSICIANLY QUALITIES.

Another idea, and one that is most widely believed, is that he blind are better musicians than those who use their eyes. They are not better adapted to music, but on account of their affliction cultivate this talent more than the ordinary person. Hence the power of hearing being so acute makes it very easy for a blind person to learn music and is responsible for the opinion which, although nearly universal, is untrue. The causes of blindness are also interesting and something with which few are familiar. In hot and sandy countries this affliction is found to the greatest extent, while in temperate climates one in a thousand is blind. More blindness comes from cities and mining regions than from the agricultural vicinities. Accidents cause much more blindness than fifteen years ago, but fewer children are blind from birth than in the past.

Blind characters in literature are almost always painted as decidedly angelic individuals, and the women are generally very good, while the men are the reverse. Again the public has the wrong impression, because the moral tendency of the blind is just the same as that of any one else. However, it is not at all strange that writers should be led to believe as they do, with a few exceptions, for this reason: The type of blind man as judged by the public is naturally the beggar on the street corner, who is more than likely a fraud. Women are seldom seen on the street, hence the conclusion is that they are better than the men. However, close relation with both sexes soon teaches one that the blind are no different from other people in their moral development.

Mr. William H. Churchman, who was superintendent of the Blind Institute for twenty-eight years, and who was himself blind, says this of those who do not have the use of their eyes: "The human soul, in its relation to external nature, is like a musical instrument. In itself it is an invisible existence, having the capacity and elements of harmony. The senses, the brain and the nervous system constitute the beautiful framework which the Creator has woven around its mysterious invisible strings. This living instrument is at first voiceless and silent, but when it is properly wrought upon by those outward influences which exist in the various forms and adaptations of the material world, it gives forth ravishing strains of exquisite harmony. Now, when some of the finer chords of this wonderful instrument, those which carry the beautiful windings of the melody and contribute their rich blendings of color, light and shade to the deep-swelling harmonies of its ceaseless hymn of praise, remain untouched save but lightly by the finger of nature, though no discord may result to mar the effect, yet there will be an absence of some of the parts necessary to that rich flood of harmony which alone can satisfy the ear of Deity."

### His Excuse.

Chicago News.

"Now that our engagement is off," said the beautiful blonde, "I shall expect you to return my photograph and lock of hair." "I'll return the photo," replied the young man in the case, "but I want you to understand that I'm not advertising myself as a hair restorer."

### What, Indeed?

Puck.

What availeth it a woman to put everything on her back and not have enough left to buy a new well forward?

## MONEY FOR MISSIONS

HOW AND WHERE MILLIONS OF DOLLARS ARE SPENT.

Work of American Societies in Christianizing Heathen Abroad and Godless at Home.

FINANCIAL REPORTS OF A YEAR.

METHODISTS PROGRESSING TOWARDS THE $1,500,000 FUND GOAL.

Presbyterians Finally Out of Debt—Large Sums Spent in Cuba and Our Island Possessions.

Special to the Indianapolis Journal.

NEW YORK, April 12.—Missionary societies just closing their financial years are a half dozen of the largest in America. The Missionary Union, which supervises the expenditure of $600,000 a year, given by the Baptists of the North, closes without an increase of its debt, which showing it accounts fortunate, in view of the fact that it was compelled during the year to increase its budget by $59,000. The causes for this increase were the return of the workers into China, forward strides in Burmah and Siam, and the phenomenal advance in the Philippines. Just before the outbreak of the troubles between Spain and her colony in the East there went from Samar to Spain a young Visayan named Manikan, to be educated for the Roman Catholic priesthood. He met in Spain one Rev. Eric Lund, a Swede, who was laboring there under an American society. A fast friendship grew, and immediately Commodore Dewey defeated the Spanish ships in Manila's harbor the two men set about, at their home in Spain, the translation of the New Testament into Visayan. When peace came they went to Samar, had their work put into print, and went to work. Not long since a petition signed by eight thousand adult Visayans was presented to them, asking for teachers, for schools and for churches. The Rev. C. W. Briggs, of Colgate University, later went out, and he reports the pentecost of modern times so great that literally thousands are asking baptism. The fostering of this and other work increased, as has been said, the Union's budget, but it is able to close the year without increasing its last year's debt of $38,000.

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The American Baptist Home Missionary Society, which administers $450,000 a year, closes with a debt of $13,600, but its work for the year has been phenomenal. Expansion work in Cuba and Porto Rico, in the former of which it has ten missions and in the latter twelve, has taken $30,000, and mission work in Oklahoma and New Mexico has greatly advanced. In educational work the largest enrollment ever known was the record of the year, the number of students reaching 6,000. There was $100,000 put into new buildings and plans are now in hand to put in $50,000 more. The new church at Ponce cost $12,000, and the new one in Santiago $15,000. The latter justifies itself, for it supports six missions without help from the parent society. Plans are now under consideration for the unification and possible consolidation of the Women's Baptist Home Mission Society of Chicago and the Woman's American Baptist Home Mission Society of Boston with the American Baptist Home Mission Society, which latter has, for seventy-five years, been recognized as the benevolent agency of the Baptist churches of the North. There are now 23,000 German Baptists in America, and 55,000 foreign-speaking Baptists. The women's societies named raise and disburse about $100,000 a year. Incidentally, it may be added that Baptists South have, through their Home Board, suspended the Rev. A. J. Diaz for the administration of their church in Havana.

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The Presbyterian Board of Home Missions, which is to celebrate the centennial of Presbyterian home mission effort during the approaching General Assembly, ends its year without debt. It will, however, have little balance left over. Its annual receipts are about $750,000, although Presbyterians spend, through all of their home missionary agencies, $1,252,000 a year. The board's own receipts last year reached $785,000, a high water mark, and $40,000 in advance of the previous year. The board's portion of the indebtedness on the Presbyterian building, the New York headquarters, is still $232,000. The part of the foreign board in the indebtedness of the same building is $200,000, but the latter expects to reduce its share to $150,000 before the meeting of the General Assembly. The home board has undertaken work in Cuba during the year and has spent large sums in Porto Rico, where it leads most Protestant bodies in the number of its stations. Its place of worship in San Juan is the finest Protestant one on the island.

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The Presbyterian Board of Foreign Missions does not close its books until May 1. Its receipts thus far this year are smaller than last, while its expenditures are $75,000 larger. During the next fortnight it must get in $250,000 in order to close without debt. This is a larger sum than it has usually been able to secure in its final fortnight. Its falling off is, in part, caused by fewer individual gifts by $20,000 than last year. Curiously, when funds are being raised for famine relief, as last year in India, or for relief, as in China, the general receipts increase from sympathy. One would suppose they would fall off. The board always handles large sums, without charge for trouble or exchange, when relief is to be sent to the East, and in so handling it increases the receipts for its own undertakings. The cost of the return to China has been considerable in the way of missionaries' personal expenses, but $75,000 damage done to property by the rioters has been made good by the viceroys. In Japan and India expenses have been of necessity increased, while in the Philippines the board has borne the brunt of pioneer work. Presbyterians were among the very first of Protestant bodies to get into the islands, along with the Young Men's Christian Association, which went with the troops. The work there has developed rapidly, and has called for augmented outlays.

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The Congregational Home Missionary Society, which holds its annual meeting in Syracuse early in June, finds itself able to reduce its debt this year by the amount of $63,000, which is 50 per cent. of the whole debt. Even more may be done. The receipts will be slightly ahead of last year, when they were, including supplies, $584,000. The high-water mark of Home Missionary So-